St. Charles ...
Carthagena, Ohio

The Consumer As Guinea Pig
— James Rorty

THE

Commonweal

Spanish Catholics:

Right, Left, and Center

by George Dennis

Christian Word and Work

by E. Harold Smith

ON WAKING IN ROME . . . . . by John A. Lynch
THE SERGEANT AND THE PRIVATE . . by W. J. Smith
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A TALE OF KENYA . . . . . by Thomas F. Curley

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The Temporal Order

The Commonweal has been generally accepted as a Catholic publication, though there is nothing in the masthead to indicate that the magazine is an organ of the Church or of any official body of the Church. As a wholly independent lay weekly which is primarily concerned with the temporal order — the specific province of the layman — The Commonweal clearly cannot claim to speak for the Church. . . .

As long as The Commonweal continues to concern itself mainly with the thorny social and political problems of the day — dealing in concrete realities and not only in abstract principles — a large number of Catholics will continue to take strong issue with the magazine. This is as it should be. . . .

As is fitting for a lay publication, our primary interest is in the "world," the temporal order. We do not conceive of our role in priestly or near-priestly terms. We do not think it is our special vocation to lay down the moral law for others or to indulge in overt preaching, for instance. This is not to say that we think social, political and artistic matters can be divorced from morality or that it is proper for a group of Catholic editors to put out a magazine which does not give expression to the Christian spirit. But, in terms of the Christian vocation, it is our feeling that The Commonweal should serve more as a "witness" than as an apostle. . . .

—From a leaflet, *What is The Commonweal?*

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THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-FOURTH YEAR OF PUBLICATION

week by week

ATTACKING POVERTY

THE LIVELIHOOD of the impoverished peoples of the world, who account for two-thirds of the human race, has a predominantly agricultural base. That is often the main obstacle to increasing output per man to the level required to support an underdeveloped country's population at a decent human level. Increase in production comprises the only sound basis for raising and sustaining living standards, and to achieve this is usually an extremely complex task.

The economic difficulties, to start with, are immense. Economies primarily agricultural are vulnerable to the hazards of the weather, to floods and drought, to frosts and storms and searing heatwaves; they are prey to plant and animal diseases. In many latitudes home-grown food supplies are constantly in jeopardy, and in a country like Spain the amount of rainfall calls the economic turn. In some years the farmers of Spain are able to feed all its thirty million people; when rain is scarce national food production dwindles so low that half the Spaniards' foodstuff has to be imported.

When one of these countries grows things for export, it tends to concentrate on one or two main crops. Here an additional hazard is brought into the picture, for the vacillations of world prices and foreign demand have ever to be taken into account. When whole peoples are living close to the margin of subsistence, the sudden shrinking of the markets for their coffee, sugar, sisal, fruit, cotton, copra and other exports causes widespread human havoc. Such blows can result from an American recession, such as we have at present, or other happenings far beyond the control of these producers of the world's raw materials.

The period through which the world is now passing accentuates this vital human problem. Largely through the great strides that have been made during the past decade in eradicating major diseases, life expectancy has been increasing markedly. Increases in population at this stage greatly outstrip rises in production in many of the underdeveloped countries. Poverty and human deprivation have become even more acute than before.

Assuredly, sound reforms in farming practices comprise some of the first steps called for. This is primarily a technical problem, requiring numerous teams of experts from other lands who will adapt their previous experience to local exigencies. A wide range of factors is involved: methods of landholding and cultivation; credit facilities; irrigation and flood control; agricultural machinery; group buying and marketing; use of fertilizers and insecticides. And many of the changes deemed advisable will run directly counter to age-old ways of doing things, human lethargies and existing relationships involving economic and political power. It is therefore important to capitalize on the urgency of the times.

THE AUVERGNE district in France supplies an instance of what can be accomplished. In this province, long known for its poverty, landholdings were almost entirely in the form of widely scattered small strips; to enclose many of these in single, contiguous acreages was a big step that has permitted the economical use of tractors and other modern implements. It has resulted in raising productivity per acre by twenty-five per cent almost at once. In France, as in the United States, there are continually fewer farmers but significantly larger amounts of farm produce.

Steps toward industrialization to cut down demands for essential but costly imports will present additional difficulties. Before much can be done in setting up the least complex of industries, trained

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technicians and operators of machines have to be available. This means local training schools manned by foreign technicians, with promising students sent out for further training abroad. To set up suitable native industries in the midst of a primitive farming economy is no mean achievement. Yet it is often the only way that many peoples can be enabled to attain economic stability and self-support.

Many aspects of this task of attacking the problem of poverty point toward gradualistic solutions. For the required transformations to be successful they must be built up steadily, step by step. Accordingly, the sums needed are exceedingly moderate. For a program of this kind an enlarged U.N. technical assistance program would cost the United States between twenty-three and thirty-three millions annually, compared with the billions appropriated for national defense. It might even be coupled with an American farm expansion program of the scope suggested by Fred V. Heinkel in the *Missouri Farmer*: in a period of increasing population pressure on world food resources, American foodstuffs might be sent to less fertile agricultural countries in order to release the latter's workers for employment in economically more rewarding new industries. This also would take some doing. The point is that many feasible means of attacking poverty in the needy countries of the world remain as yet untried.

NUCLEAR TESTING

WHATEVER the final decision concerning the suspension of U. S. nuclear tests, the investigation being conducted by the Senate Disarmament Subcommittee is a welcome advance. When the Russians recently announced the unilateral suspension of their nuclear tests, they once again captured world opinion. Soviet citizens, it was reported, accepted the measure at face value as an indication of peaceful intentions and wondered when the Americans would follow suit. Although the citizens of India and Japan were not equally uncritical, they too welcomed the suspension. In Germany, Adenauer's opposition argued that, even as a propaganda move, the Soviet action broke a deadlock. Sentiment was divided in France, which is presently working to develop its own atomic weapons, and in England, where spokesmen for the Labor Party called upon Britain and the U.S. to follow the Soviet example.

Here at home the reaction has been mixed. Long distrustful of Communist pledges or agreements, most people looked for the loophole in the Russian maneuver. They stressed what publications in other countries were content to remark, that the Soviet announcement was made immediately after a series of Russian tests and immediately before a proposed series of American tests, and that the Russians had stated conditions under which they could resume testing. More skeptical and less impressed than other peoples, Americans were nevertheless uneasy about our policy and our seeming inability to present it convincingly to other nations.

After the Soviet announcement, the most immediate criticism within the States was directed not against our nuclear policy but against the way it was formed and presented. In spite of Stalin, his exposure and denunciation by Khrushchev, and the Hungarian repression, Russia, it was said, was presenting itself more successfully than was the U.S. as a proponent of peace. However, with the growing realization that even the suspension of nuclear tests was regarded cautiously by responsible journals in India, Japan and other countries, the effect of proclaimed acts of piety was questioned. Even in foreign policy, it is clear, deeds have more effect than words, especially in forming long-range opinions.

But even as our State Department was being criticized—and defended—for the manner in which it responded to the Soviet challenge, attention was directed to the formation of our own policy. So conflicting is the available testimony that the public reaction has long been one of acknowledged confusion. The claim that secrecy has been maintained for the sake of security has been disproved in so many instances that the general principle, at least as it obtains in the Atomic Energy Commission, has been questioned. The present degrees of radioactivity and the possible attendant hazards have been the topics of continuing but inconclusive debate. But if, as it is reported, the latest Russian tests increased the fall-out substantially and if a "catastrophic accident" in Russia preceded the decision to suspend tests, these items should be made fully meaningful to the entire world. Yet this is impossible until problems involved in testing, controlling and inspecting nuclear explosions are made clear to all.

These are some of the problems which are to be investigated by the Senate Disarmament Subcommittee, headed by Senator Hubert H. Humphrey, as it explores the possibilities of suspending nuclear tests. When these questions are properly considered, the reasons for our policy should become more evident—or there will be additional evidence that our policy should be modified.

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MR. EISENHOWER ON AUTOS

AUTOMOBILE manufacturers are having a hard time these days. It's not bad enough that sales and production are way off, but now criticizing the auto industry has become the fashionable thing to do, and lo! President Eisenhower is leading all the rest.

Discussing the recession at a recent press conference, the President said that he thought people had stopped buying because they were "disenchanted by a few items that have been chucked down their throats" and that manufacturers should start giving people "the things we want instead of the things they think we want." Mr. Eisenhower did not spell it out, but on the basis of remarks he has made on other occasions it was generally agreed that his criticism was aimed at Detroit, and this fact was duly noted by the reporters present.

All this, of course, is a far cry from the early or Charlie Wilson days of the Administration, when it sometimes seemed that Washington had become an extension of Greater Detroit. The car makers are reported to be very bitter at Mr. Eisenhower, and we must say we don't blame them. On an immediate practical level, the auto companies are afraid the President's criticism of present models will slow sales even further—just as on-again, off-again talk about reducing excise taxes has probably already discouraged potential car-buyers. And from a long-range point of view, the car makers do not want to be tagged as the villains of this recession, and who can blame them for that?

In the course of his remarks on the auto industry, Mr. Eisenhower cited one of his Texas friends who had given up his Cadillac in favor of a smaller car. Interesting as this is, however, it hardly seems sufficient evidence on which to base an economic theory about the causes of a national recession. As we read it, the Eisenhower thesis is that the American people want smaller cars and less chrome. Because car manufacturers did not heed these requirements, the public went on a buyer's strike and put us where we are today.

For our part, we remain unpersuaded. Whatever one's personal feelings about chrome and fancy fins, sales records on stripped-down economy models do not indicate that any large section of the American public rejects the kind of styling Detroit has been following in recent years. If this were not the case, wouldn't President Eisenhower and all the rest of us be riding around in a spartan jeep or a chrome-less *Henry J.*? (And what ever happened to the *Henry J.*, anyway?)

As for the sale smaller-sized foreign cars have had in some sections of the country, one does not have to be a Thorstein Veblen to suggest that here again Mr. Eisenhower may be misinterpreting the evidence. In America, a car has always been more than just a way to get around, and for many people, wittingly or not, foreign cars have become status symbols of some importance. Because of that fact, it is not at all clear that Detroit-made small cars would sell equally well. In any case, small cars, American and foreign, sell in hundreds of thousands, while Detroit's mass market is measured in terms of millions. Could small cars take over this market? Inexpensive gasoline, wide roads and the vast distances in the United States make it unlikely that the small, economical car which is best in Europe would sell on that large a scale in this country—at least we know that if we were running the auto companies we would think twice before starting the retooling job Mr. Eisenhower seems to be suggesting. And we would also be inclined to suggest to the President that there are more fundamental reasons for declining auto sales than any sudden aversion to chrome on the part of the American public.

In short, although we have been critical of the industry in the past, this time our sympathies are with the auto makers, both management and labor. Buying a car is one thing people can usually manage to put off if things are tight, and right now the slump is hitting the auto industry hard. Our feeling is that Detroit has troubles enough without being made the scapegoat for the rest of us.

CULTURAL EXCHANGES

THERE ARE mixed reports on the cultural exchanges now taking place between the United States and Russia. Henry Cabot Lodge, the United States representative to the U.N., has challenged the Soviet Union to allow Russian people to see a variety of American films, films which do not distort American life. "The first signs from the Soviet side are far from encouraging," he said.

To counteract this discouraging note, however, is the reception extended to the Moiseyev Dance Company of Moscow, which had already impressed American dancers. Of at least equal significance, in this area, is the award given to a twenty-three-year-old American pianist in a Soviet contest. Against strong competition, Mr. Van Cliburn was awarded first prize in the Soviet Union's international Tchaikovsky piano competition. The choice of the sixteen

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Soviet jurors evidently coincided with that of the Moscow public, which cheered Mr. Cliburn wildly.

These few exchanges will make no sudden or great changes in Soviet-American relations. But they will work to remove the ignorance and mystery which surround the customs and attitudes of the peoples of both countries. It is difficult to see how anyone would oppose this end.

WEIGHTS AND MEASURES

LAST NOVEMBER, when the Soviets launched their dog-carrying satellite, the late Sputnik II, the world was amazed at its prodigious half-ton weight. Now it seems that the achievement was much more impressive than we had thought, in that the weight of the satellite was really six or seven times the announced weight of 1,118 pounds. This latter figure, it now seems certain, applied only to the "payload," instrumentation and dog.

It was calculated that a rocket which could hoist a half-ton satellite into space must have had a thrust of around 250,000 pounds, vastly more than any rocket we have been able to develop. (Explorer was launched with a thrust of 75,000 pounds and Vanguard with a thrust of 27,000 pounds.) But the thrust necessary to launch Sputnik II must actually have been somewhere around two million pounds!

Perhaps the most remarkable thing about the corrected weight of the Soviet satellite is that it caused hardly a ripple in the newspapers. The first information on it that we saw was an A.P. dispatch giving a revised weight of "over 5,000 pounds" as the opinion, merely, of "some scientists." And the next thing we saw were the stories on Sputnik II's fiery end a few days later, which quite offhandedly gave a weight of 7,000 pounds, as though everyone were long familiar with this small detail.

Are we really that blasé?

ANOTHER BLOW AT THE COURT

NOTHING should surprise us, perhaps, from Senator James O. Eastland or his Internal Security subcommittee. But it is hard not to be amazed at the document just released as an aftermath of the subcommittee's hearings on Senator Jenner's bill to limit the area of Supreme Court jurisdiction. This document, issued as part of the official record but printed by the Government Printing Office as a separate twelve-page appendix, is a fantastic and crude attack on the Court prepared by a mysterious group called "SPX Associates."

A spokesman for this group explains its name as signifying "Soviet Principle 10," which is "the tenth principle of warfare—to break the enemy's resistance without fighting." The SPX report charges—or, rather, states—that the Supreme Court follows "established pressure patterns of the Communist global conquest by paralysis," that its recent decisions have "assumed a pattern of aid and comfort to the enemy," that it is "the most powerful, and potentially determinative, instrument of the Communist global conquest by paralysis."

That such absurd allegations should be made part of the subcommittee's report is bad enough, but there is also the fact that the document containing them was printed, by request of subcommittee counsel J. G. Sourwine, not in the record proper—a two-and-a-quarter-pound volume—but as a separate leaflet, able to be reprinted, and perhaps mailed, without Senate permission.

Fortunately, two Senators—Thomas C. Hennings (D.-Mo.) and Arthur B. Watkins (R.-Utah)—are pressing for an inquiry into this extraordinary situation, including the make-up and financing of SPX Associates. We hope we haven't heard the end of it.

THE OPEN ROAD

A COUPLE of weeks ago we commented rather gloomily on what was happening to Senator Neuberger's amendment restricting billboards on the new Federal-state highway system. At that time the anti-billboard provision to the highway bill had barely squeezed through the Senate, was in the openly unenthusiastic hands of a joint conference committee, and was the object of furious lobbying by the kind of interest usually called vested—oil, cigarettes, advertisers, sign-painters, and others occupationally concerned.

But, and we are happy to report it, our discouragement was unjustified. The amendment got past the committee, withstood a House motion to kill it, and swept through its Senate confirmation. Motorists using the new roads will have the chance to see America the beautiful, to drive unsolicited, undistracted—and safely. What's more, this pleasant state of affairs has been brought about by the dogged efforts of unorganized and impractical "little" people—the kind of citizen usually called impotent.

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Spanish Catholics:
Right, Left, and Center

After a decade and one-half of equilibrium, Spanish politics are again in ferment

by GEORGE DENNIS

AN AMERICAN Jesuit confessed to me, rather ruefully, that he found the Spanish Church the hardest of all to understand. I was not surprised: the Church is, after all, an integral part of Spain, and Spain is a country that is difficult to understand not only for foreigners but even Spaniards themselves. "What is Spain?" is the question that all serious Spanish thinkers have asked their fellow Spaniards—and themselves—for the last hundred years or so. And Unamuno, not the least profound of these thinkers, confessed that "whatever one might say about Spain, however false or exaggerated it may sound, is sure to contain some truth."

Still, there is a modicum of agreement on some fundamental facts: Generalissimo Franco is a sincere and fervent Catholic; the majority of Spanish Catholics and practically the entire hierarchy backed him during the Civil War and supported the regime he established; they backed him because they felt that the Spanish Republic represented a danger to the Church. These are the basic facts behind the present situation, and they should be kept in mind when reading what follows.

The Spanish Republic was established in 1931 by a political coalition which included some Catholics (including the first president, Niceto Alcala Zamora) but also forces indifferent and hostile to the Church. The Republic separated Church and state, introduced divorce, fostered secular education and dissolved the Society of Jesus in Spain by virtue of Article Twenty-six of its Constitution, which banned religious orders "imposing, in addition to the three canonic vows, an additional one of obedience to an authority other than the legitimate one of the state." The Republic also proved itself increasingly unable to offer the Church protection against the sporadic outbursts of violence against priests, monks and nuns.

On the other hand, the Republic did not, by and large, touch Church property, which the liberal monarchy confiscated wholesale a hundred years earlier, and its leaders wished to establish some kind of *modus vivendi* with the Church. The Vatican appreciated this, so much so that when the Republican government objected to the monarchist views of the late Cardinal Segura, it had him replaced as Primate of Spain by the more pliable Cardinal Gomá y Tomas. A concordat with the Spanish Republic was all but negotiated. Catholics took part in Republican governments, both of the right, which took over in 1933, and of the Popular Front. Nonetheless, it was the victory of the Popular Front coalition in 1936, which included Liberal, Anarchist, Socialist and Communist elements violently hostile to the Church, that unchained the Civil War.

IN THAT WAR, the majority of the Spanish Catholics backed the Nationalists. Two pastoral letters were issued by the Spanish hierarchy in support of Franco's cause, and most of Spain's militant Catholics fought in his ranks. But the Spanish Church, like the Spanish nation, was split by the Civil War. Not right down the middle, to be sure, but split all the same. The Archbishop of Tarragona and the Bishop of Vitoria did not sign the two pastoral letters, and they did not return to Spain after the Nationalist victory. Many prominent Catholic intellectuals backed the Republican cause during the war and later in exile. The Basques, fervent Catholics that they were, supported the Republic that gave them autonomy.

General Franco's victory reversed the trends prevailing under the Republic and put the Church in a position more favorable, if anything, than in the last years of the monarchy. Legislation offensive to the

George Dennis is the pseudonym of a journalist who uses this name to avoid embarrassment to those who gave him information during a lengthy stay in Spain.

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Church was repealed, divorce was abolished, and the teaching rights of priests and religious orders were safeguarded.

Since then Catholics have been prominent in all branches of the Spanish government, and the average Spanish Catholic has felt, as he did not feel before, that the government is on the side of the Church. Generally speaking, Spanish Catholics feel that relations between Church and State are good, though of course not perfect.

Some difficulties have arisen from the traditional claims of the Spanish state which Generalissimo Franco has maintained much as Ferdinand the Catholic or Philip II had done before him. Clarification of the respective shares of the Vatican and Madrid in the appointment of Spanish bishops, for instance, was perhaps the principal issue in the delay of the Concordat, not negotiated until August 1953, a month before the signing of the Spanish-American alliance.

Minor clashes between Church and State still occur occasionally. In the spring of 1955, for example, Father Iribarren, editor of *Ecclesia,* the official magazine of the Spanish hierarchy, was made to resign following the publication of an attack on some evil consequences of censorshop. (*Ecclesia* is, incidentally, the only Spanish publication not subject to the official censorship.) But it is not these minor clashes or the relations between Church and Spain generally that are the causes of the ferments that now agitate Spanish Catholics. These ferments, always in existence but intensified in the last couple of years or so, are caused by the peculiar nature of the Spanish government and by the changing attitudes of Spanish Catholics towards it.

The recent events in Colombia provide a useful pointer. General Rojas Pinilla, the country's "strong man" ruler, is a fervent and, indeed, a militant Catholic. But the Colombian church, led by Cardinal Luque of Bogotá, played a leading part in his overthrow. Things in Spain are far from having reached this pitch, but its present Primate, Cardinal Enrique Plá y Daniel, a man generally noted for the mildness of his views, was moved to remark in the summer of 1956: "The Church has always preached obedience to the civil power; but it does not sanction its excesses and has always taken position against a totalitarian regime." Now Spain today is not a totalitarian state: it is a dictatorship with some totalitarian tendencies, counterbalanced by other tendencies opposed to totalitarianism. It is against this background that the various political positions taken up by Spanish Catholics must be viewed.

THESE POSITIONS can be roughly classified under the heads of right, center and left, but remembering that these words express Spanish political realities rather than general political theories.

The Spanish Catholic right is grouped in the Carlists or Traditionalists, and the Opus Dei. The Carlists favor the traditional Spanish monarchy, defeated by the liberal monarchy in two devastating civil wars during the last century. Their organization, the "Traditionalist Communion," includes some landowners and intellectuals, especially among the leaders, but its strength is among the peasants, with Navarre as a stronghold. They represent a tough peasantry that refused to surrender its concepts of freedom, authority, and local autonomy to feudalism, capitalism, liberalism, and Marxism alike. Their outlook is pre-feudal and they are opposed to all that the nineteenth and twentieth centuries stand for. They backed Franco, but their political organization was forcibly merged with the Falange after his victory. Today they sulk in their mountain bastions, but some of their leaders have made their peace with Madrid and take their share of the fruits of power.

About the Opus Dei, it is enough here to say that it is primarily an organization of the intellectual élite and that, unlike the Carlists, they have accepted the twentieth century and its ways. Their authoritarian ideology corresponds roughly to that of the French *intégrisme.*

The center of the Catholic political scene in Spain is occupied by Catholic Action. By a combination of circumstances peculiar to Spain, Catholic Action has acted, in fact if not in name, as a Catholic political party, in addition to its more usual educational, charitable and moral activities. The victory of General Franco enthroned a one-party state based on the Falange, and the Catholic political coalition of the Republic, known as the C.E.D.A., was dissolved together with the other political parties. (Its leader, José María Gil Robles, lived until recently in exile in Lisbon and returned to defend a number of students who took part in the Madrid riots.) Catholic Action was represented in the government by a number of ministers, of whom the long-term Minister of Foreign Affairs, Alberto Martín Artajo, was the most prominent. It also formed a more active "ginger group," called the Association of Catholic Propagandists,

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headed by Fernando Martín Sanchez, sometimes called Spain's "gray eminence." Bishop Herrera of Malaga, who had inspired the C.E.D.A., was intimately connected with this group. The policies of Catholic Action can be described in one word: "moderation." Its greatest merits and achievements lie in the moderating influence it was able to exercise at the height of Nazi- and Fascist-inspired Falangist totalitarianism.

Left of center are a number of political tendencies which have sometimes little to do with the "left" as it is commonly understood in America. Such a one is regionalism, which is opposed to the official political centralism. Catholics have always been prominent in Basque regionalism; they have become more interested of late in Catalan regionalism, which used to be predominantly lay, so much so that the phrase "Catholic separatists" is now used in official circles for what used to be called "red separatists." A number of prominent "Catholic separatists" were arrested on the eve of the Barcelona Eucharistic Congress to prevent them from contacting foreign visitors. In the Basque country many priests lead the movement for the defense of the Basque language, and a clandestine Basque magazine, *Egiz,* was published by them.

Then there is the desire to bury at last the hatchet of the Civil War, a desire that is, to put it mildly, not officially countenanced. It was a widely respected Catholic lay intellectual, José Luís Aranguren, who broke the deadlock by successfully suggesting that Spanish intellectuals at home and in exile should engage in a "dialogue." *Ecclesia,* the organ of the Spanish hierarchy, backed this movement in an editorial dated September 14, 1957, when it asked that the Monument to the Fallen of the Civil War should be dedicated "to all the fallen," i.e., to the casualties on both sides.

The tendency to form a Christian Democratic party on the lines of Italy and France was, until a couple of years ago, dormant, largely because of the position of Catholic Action outlined above. It has become stronger of late, as the regime has swung to the right.

The Catholic social conscience has been increasingly active, especially in the cities. It has been moved by a widespread abandonment of religion by the workers (in Spain this is technically called "apostasy") and by the prevailing economic and social distress. Worker-priests have been at work in factories of the Basque country, without producing conflicts as in France. Basque priests have backed the workers during the recent strikes and protested against the use of Catholic youths as strikebreakers. The Young Catholic Workers' Movement recently distributed leaflets asking for better working conditions and respect for the workers' freedom and dignity. In Barcelona, a few Franciscans were moved by the plight of the shanty town of Somorrostro, where forty thousand squatters live without benefit of pavements, sanitation or electric light. Their church-dispensary-school blazed a trail followed by Barcelona's most distinguished professional men, who offer their services free, and boys and girls from Barcelona's best families go to Somorrostro on Sundays as volunteer social workers. Bishop Herrera, assisted by Father Ayala, S.J., has organized the training of priests for special work in distressed rural and urban areas, and the Jesuits have organized a network of worker's schools, culminating in the Workers' Universities. Of late this active Catholic social conscience has organized itself in *Pax Romana,* an association devoted to the solution of social conflicts in the spirit of *Rerum Novarum* and *Quadragesimo Anno.*

This social conscience, is, moreover, fully backed by the hierarchy. While Archbishops Olaechea of Valencia and Morcillo of Saragossa are especially vocal in denouncing social evils, it was a gathering of forty members of the Spanish episcopate that met in August 1956 at Vitoria to study social questions, and it was all the Archbishops of Spain who signed a collective pastoral letter of September 22, 1956, asking for higher wages and a juster distribution of the national income.

By and large it may be said the political conditions among Spanish Catholics remained fairly stable for a decade and a half after the end of the Civil War. But this equilibrium was broken by the political agitation started by strikes and student riots and by the spectacular rise of Opus Dei, a subject that can no longer be avoided.

OPUS DEI is not a subject easy to write about, and not only because of the secrecy that surrounds it. The self-imposed veil of secrecy of the Opus Dei has, indeed, recently been broken: Father Julian Herranz, a member of the organization, published an article in the March 1957 issue of its magazine *Nuestro Tiempo* on "The Opus Dei and Politics," and another member, Ernesto Santillan, published a long letter of "clarification" in the Mexican Catholic magazine *Atisbos* (November 7, 1957) in which he calls "absurd" the statement that the Opus Dei wants to "substitute for and displace the Jesuits."

The Opus Dei, or "The Sacerdotal Society of the Holy Cross and of the Opus Dei (Work of God)," to give it its full name, was founded in Madrid on October 2, 1928. It is a "secular institute," legitimized as such by the Apostolic Constitution *Provida Mater Ecclesia* of February 2, 1947, an "apostolate exercised not only within the laity (*saeculum*) but also by means of the laity." Its peculiarly secret mode of operation was sanctioned by a decree of the Sacred Congregation of July 24, 1947, and the Opus Dei was the first secular institute to obtain final approval by the June 16, 1950 decree *Primum inter Instituta.*

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Its founder and life-time president is an Aragonese priest, José María Escribá y Balaguer, born in 1902, who had studied law in Madrid and theology in Rome. His particular concern was an apostolate among intellectuals, and the first members were students and professional men, an emphasis maintained to this day. Father Escribá wrote a book, *Camino* (Road), which serves as the *Spiritual Exercises* of the Opus Dei. It was published in 1953 and was recently translated into French. It consists of 999 maxims, grouped into 47 chapters. Here are some typical samples: "Immovable: thus you must be. . . . If the miseries of others or of your own shake your perseverance, then I have a poor idea of your ideal. Decide, once and for always" . . . "May your condition pass as unnoticed as that of Christ for thirty years" . . . "Be strong. Be virile. Be a man. And, after that, an angel" . . . "To obey . . . sure road. To obey the superior blindly . . . the only road."

What does the Opus Dei stand for? It is not easy to answer this question, and not only because of the usual contradictions between words and deeds. According to Father Herranz, the society as such has no political views and individual members "enjoy complete and perfect freedom in political and economic matters." Indeed, the Opus Dei uses the professional standing of its secular members in a manner not unlike that of the Rotary Clubs. Señor Santillan has denied the assertion that the Opus Dei, as such, supports Generalissimo Franco, and Fr. Herranz quotes its founder as saying, "I leave you as heritage, in the human sphere, the love of freedom and good humor." On the other hand, it has been asserted, usually by hostile sources, that the Opus Dei aims at turning Spain into an authoritarian, if not a totalitarian, monarchy. Guy Clairbois, a French Catholic opponent of Opus Dei, entitled an article on it, which he wrote for the September 1956 issue of *Esprit,* "Inquisitors without the Stake."

Some light may be thrown on the political aims of Opus Dei by the way it has actually behaved in Spanish politics.

POLITICAL activities of Opus Dei started under the Republic when it set itself to counteract the influence of Freemasonry by competing with it for government and especially university posts. It was then that its secret methods of operation were elaborated (its opponents call it "white Masonry"). Under Franco it concentrated once more on the universities, this time with spectacular success. One estimate gives it forty per cent of Spanish university chairs. It also started a university of its own, in Pamplona, and various institutions for professional training.

Next came a concentrated effort to infiltrate press, radio and other public opinion-forming agencies. Led by its Spanish head, Señor Florentino Perez Embid, long-time Director-General of Information, it took over the Ateneo, Madrid's leading intellectual center, the newspaper *Informaciones* and the magazines *Actualidad Española* (illustrated), *Nuestro Tiempo* and *Punta Europa* (both of the more "intellectual" type). Another great position of strength is the Supreme Council of Scientific Investigation, the roof organization for all scientific research, which is headed by Señor Ibañez Martín, who was Minister of Education and also heads the Council of State.

Penetration of politics proper took a longer and more circuitous route. There is no doubt that the Opus Dei has used infiltration tactics modeled on those of Freemasonry, and its opponents add denunciations and spying for the government as another explanation of its success.

The Opus Dei failed its first political test in 1953 when its leading ideologist, Rafael Calvo Serer, attacked the then Minister of Education, Joaquín Ruíz Gimeñez, and the Rector of Madrid University, Pedro Laín Entralgo, in an article published in a French magazine, *Écrits de Paris.* As the result of the ensuing uproar, the Opus Dei temporarily lost control of the magazines *Ateneo* and *Arbor* (organ of the Supreme Council of Scientific Studies).

This defeat was avenged in February 1956, when both Ruíz Gimeñez and Laín Entralgo were removed from their posts, following the student unrest. But the great victory of Opus Dei, now allied with the political wing of the Traditionalists, came a year later, when Franco remodeled his cabinet. The new cabinet was nicknamed "the cabinet of five boots, and four vows," referring to its five generals and the four vows of Opus Dei. The latter is represented by a number of ministers, headed by Senor Ullastres, Minister of Foreign Trade. Admiral Carrera Blanco, Franco's Sherman Adams, is another sympathizer. The cabinet represents a general swing to the right.

Finally, the Opus Dei made headlines in May 1957, when, as the result of a document called "Report Number 15" which was submitted to the authorities, a number of people were arrested, including Señor Antonio Menchaca and Señor Francisco Herrera Orría, brother of the Bishop of Malaga, both prospective leaders of a Christian Democratic party, and Señor Torrubiano Ripoll, an aged and widely respected canonist. It is widely believed, despite denials, that "Report Number 15" was prepared by Opus Dei members.

There matters rest at present. Spain is a country with which America is too vitally concerned to remain ignorant of its affairs. The Spanish Catholics welcomed the material relief collected and distributed for them by the National Catholic Welfare Conference, and they would equally welcome any sign that American Catholics show a sympathetic interest in their activities as citizens.

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FATHER FORD

WHEN FATHER George Barry Ford resigned recently as pastor of Corpus Christi Church in Manhattan, there were hundreds of people of all faiths throughout the city who grasped the opportunity to pay tribute to him.

At a testimonial luncheon in the priest's honor Dr. Henry P. Van Dusen, President of Union Theological Seminary, which is next-door neighbor to Corpus Christi, described Father Ford as the best known and best loved man in the Morningside Heights community. Of course, many a parish priest throughout the nation is the best known and most beloved leader in his own community, but when you consider that the Morningside Heights area is the home of Columbia University, the Jewish Theological Seminary, Barnard and Teachers College, as well as Union Seminary, the compliment was not without very special meaning. As Dr. Van Dusen said, Father Ford's local standing is particularly remarkable in view of the fact that he has worked in a community which is full of the great, the near-great and the would-be great.

Father Ford's influence has long reached out far beyond the limits of Corpus Christi parish. For years he has been one of the leading citizens in New York who could be counted on to support a whole range of good causes. His prime public interests have been in Freedom House and the Church Peace Union where he has worked side by side with men of different faiths, but it would take a long listing to cover all the efforts he has made over the years to improve and strengthen the democratic heritage. It is probably significant that at the luncheon in his honor the room was crowded not only with distinguished personages but with many humble people too, each of whom could tell of some personal kindness, some extra half-mile that Father Ford walked in his behalf. The next day an editorial in the New York *Times* saluted him as one of the most admired figures in the city.

For years Father Ford was chaplain to Catholic students at Columbia University. He is still remembered there with vast admiration and gratitude. When the Halton affair erupted at Princeton, I was told by an eminent faculty figure that it would take several Father Haltons to undo the good that Father Ford did in winning respect for the Church on the Columbia campus, in dispelling antagonism to Catholicism and counteracting, by his sheer presence, the claim that Catholics are out of place in a free society or a free university.

As pastor of Corpus Christi Church, Father Ford was superb. He was intolerant of any slipshodness in the divine services and the congregation responded accordingly. I do not know of any church or chapel in the world where the celebration of Mass is more impressive or more memorable. Under his guidance, Corpus Christi school became known throughout the nation as a model of elementary education.

Of course Father Ford has not always escaped criticism. A man of his temper would not want to; a man of his accomplishments could not hope to. He has always been just a step ahead of the crowd—a little more tolerant, a little more daring, a little less given to cant. It is even possible that from time to time he moved too fast—a happy enough fault in a society of people who move too slowly.

I do not know how many converts to the faith he has made. I feel quite confident that they are no fewer than they should be. I know something, though, about the Catholics struggling with problems of faith who have either come to him, or have been sent to him, and who came away strengthened in faith, comforted in spirit and ready to carry on.

At the testimonial luncheon, Dr. Van Dusen said jocularly that he was always nervous about having such a priest as Union Seminary's closest neighbor: he was never sure that Father Ford might not be luring his seminarians into the Catholic fold. Then he added, quite seriously, that if the Catholic Church has representatives more persuasive, he has never met one.

Father Ford is in a great tradition, a tradition carried on by some of the remarkable men in America, men who love New York not despite its vastness and crowded streets and impersonal air but because of it. New York is their town. They would feel stifled in any place less active or less intricate than this monster of a city. They know its rhythms, understand its beat, hear the music in its din. They love its people with their overly complex problems and unnecessary confusions. They feel alive in its sharp contrasts of rich and poor, beauty and ugliness, squalor and grandeur. They are men of the city, and if you are not a man of the city they will remain ever a mystery to you and the city they love will mostly offend you.

But I think Father Ford is one of them. And the recent outpouring of love for him in this New York that is supposed to be so cold and so impersonal was evidence again that the city knows and loves its own.

I met Father Ford on the street yesterday. Completely at home among the towering hotels of midtown, urbanely at ease with the mighty and humble alike, he walked past Grand Central Station as well-known and respected a figure as the curé in a Breton village—a man among his own.

JOHN COGLEY.

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"We need a Food and Drug Act with some real teeth in it"

The Consumer As Guinea Pig

by JAMES RORTY

UNDER PRESENT law, the United States Food and Drug Administration cannot require that foods be proved safe before they are put on the market. And thus the toxicity of scores of highly questionable chemical agents is currently being measured by unknowing American food consumers, serving perforce as human test animals.

How great is the health hazard to which we are being exposed by the ever-multiplying pesticides, hormone and antibiotic fattening agents and chemical food additives which are used to produce, process and preserve the American food supply?

Nobody really knows. But certainly the risk is great. Further, this danger of mass food poisoning is quite unnecessary, as the Delaney Committee pointed out as long as seven years ago, when it recommended legislation requiring the Food and Drug Administration to pre-test all pesticides and food additives for safety *before* they are released for commercial distribution.

A measure of the inadequacy of our Food and Drug law and the frustration of its administrators is the statement of Dr. Arnold J. Lehman, Director of the Division of Pharmacology of the Food and Drug Administration. Dr. Lehman declared that chlordane, which is at least four times as toxic as DDT, "has no place in the food industry wherever the remotest opportunity for contamination exists." Despite this and similar expert opinion, chlordane remains one of the most popular pesticides in the arsenal of American farmers.

Dr. Lehman's former chief, the now retired Paul Dunbar, acknowledged the legal helplessness of the agency which he directed and pleaded vainly that it be given authority to pre-test toxic pesticides before their introduction by the manufacturer. Dr. Dunbar cited the many new and very potent insecticides which have been developed, and said, "In many cases we do not know whether the insecticide after application is absorbed into the body of the food, whether it is destroyed on weathering, whether it degenerates, perhaps, into some more toxic substance. There are even insecticides put out for which no chemical method of identification or analysis is known."

DDT, the first of the chlorinated hydrocarbons to be introduced after the war, is absorbed and stored by the body in the fatty tissues. Cows sprayed with DDT, fed silage sprayed with it, or even housed in a barn in which it is sprayed, accumulate DDT in their fat and eventually secrete it in their milk. This was known as early as 1945, yet it was not until four years later that a governmental warning was issued advising that DDT should not be used in dairy barns or on dairy cows, and the observance of this warning by farmers is still far from being reliable.

In March of 1951 the Committee on Pesticides of the American Medical Association reported that: "Chronic DDT poisoning may result from the ingestion of small amounts of the material over a long time. Since the chemical is irregularly absorbed, the level below which adverse long-range effects are absent is unknown." But it *is* known that DDT and its related compounds have contaminated the American food supply to a degree that may well be serious. Human fat samples collected at random and analyzed by the United States Public Health Service contained up to 68 parts per million of DDT and averaged 5 to 10 parts per million.

What is worse, the insect world responded to the challenge of DDT by propagating strains that were almost immune to the poison. Insecticide manufacturers were then driven to developing more and more potent insecticides, which were incidentally more and more toxic to animals and to man. In rapid succession appeared a deadly progression of new insect poisons, culminating, at last count, in the organic phosphorous compounds, which are poisons lethal to man even in small doses.

IT IS SIGNIFICANT that, following the introduction of these and similar pesticides, American stock raisers found themselves confronted with diseases that had been previously unknown; also that there occurred, paralleling the increase in the quantity and toxicity of the pesticides employed on our farms, some puzzling increases in the incidence of certain human diseases, especially hepatitis (many of the new pesticides are liver poisons) and a number of new virus

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infections. Dr. Morton D. Biskind has pointed out that the rise in the incidence of hepatitis in the general population since 1945 is unparalleled.

Older than DDT and its relatives, but scarcely less lethal, are the arsenical sprays. Arsenic is a known producer of cancer, yet in this country we use over eighty million pounds of arsenicals every year, principally in the form of lead arsenate, to control crop insects. At the Delaney Committee's hearings, Dr. Francis E. Ray, director of the Cancer Research Laboratory of the University of Florida, testified that, "Exposure to arsenicals produces a certain type of cancer of the skin. More recent evidence is that inhalation of arsenic dust—and sprays—may cause cancer of the lung. It is possible that other types of internal cancer may be caused by the long-continued ingestion of so-called non-toxic doses of arsenicals. It is suspected that the arsenicals used in growing tobacco contribute to the high incidence of lung cancer among heavy smokers. Arsenical sprays on tobacco and food should be prohibited."

In the opinion of many experts the same prohibition should have been applied long ago to the selenium compounds, which build up selenium in the soil and can migrate into the growing plants so that they eventually appear in the fruit or vegetable. Minute amounts of selenium can cause pathologic changes, the earliest of which are without symptoms, while the later stages are irreparable and ultimately fatal.

A "human guinea pig" approach is used and defended by the manufacturers of chemical additives used in food processing. New pesticides and food additives are gradually introduced until either enough people get sick to suggest that their "tolerance level" has been exceeded, or a sufficient time elapses, during which no adverse reports are received, to justify, in the minds of the manufacturers at least, the assumption that the human guinea pig can take it.

Subsequent findings sometimes make it necessary to abandon this assumption, as happened in the case of nitrogen trichloride, or agene. The milling industry had been using this flour bleach for about forty years when an English nutritionist reported that it gave running fits to dogs. Then, three years later, it was prohibited by the Food and Drug Administration. It was, however, replaced by another bleach, chlorine dioxide, which bread consumers are currently testing.

MANY foreign governments prohibit the use of any chemical additive to flour and bread, but our Food and Drug Administration permits the addition to the bread mix of a score of chemical additives, used for the most part only to inflate and debase the product and defraud the buyer. For example, after a decade of expensive hearings, the Food and Drug Administration adopted a white bread standard permitting the use of the mono- and di-glyceride emulsifiers or softeners. The baker employs them to economize on natural shortening, milk solids and eggs and to prolong the softness and consequent "shelf life" of the product so that dealers are able to sell stale baked goods for fresh.

Such additives are "probably harmless," at least they have not been proved unsafe as yet. But the same cannot be said of the polyoxyethylene type of softener. This was used to make nearly a billion pounds of bread before the Food and Drug Administration excluded it from the standard, after examining some of the most frightening evidence ever presented at a public hearing. Laboratory rats fed bread made with the "poly" softeners lost their tails, acquired huge kidney stones, and died untimely deaths. Yet despite this testimony, these dangerous additives are still being used in many as yet unstandardized food products. And, lacking court-proof evidence of damage to *human* consumers, the Food Administration is powerless to prohibit them.

Dr. James O. Clarke, director of program research of the Food and Drug Administration, drew up a condensed list of some sixty-two chemicals, based on a master list of eight hundred forty-two, all of which had been used in food, were then being used in food, or had been proposed for use in food. Of the sixty-two additives on his condensed list, Dr. Clarke described twenty-four as so toxic that they should not be used at all in food, fifteen as permissible only if used in very limited quantities, six as "probably safe as normally used at the present time," eight as entirely unknown and untested, and two as "very probably entirely safe."

IT IS scarcely necessary to argue the perils implicit in this situation. What is needed to correct it is what some of the ablest nutritionists and biochemists in America have long demanded: a Food and Drug Act with some real teeth in it. In his testimony before the Delaney Committee, Dr. Robert S. Harris, Director of the Nutritional Biochemistry Laboratory of M.I.T., urged that, "no chemical should be added to foods if it is not necessary; that a compound unnatural to foods should not be added unless an effective natural compound is not available; that unnatural compounds should be used with extreme caution even after they have been proved to be innocuous—animal tests are never conclusive, the human race has never been challenged by this unnatural substance before, and the body of man may have no mechanism of defense against it . . . the law should be amended to require that no chemical shall be added to food during production, transport, and processing except with written consent of the Food and Drug Administration."

Dr. Clive M. McCay, Professor of Animal Nutrition at Cornell University and Past President of the American Institute of Nutrition, would go farther. "I believe," writes Dr. McCay "that no chemical additives

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should be allowed to be added about which there is any question of toxicity, and even then none should be added unless it adds to the food value of the product in question."

Unhappily, the prospect of getting a more enlightened and more rigorous Food and Drug law is not immediate. Congress has had seven years in which to ponder the recommendations of the Delaney Committee. Nothing has happened yet, and the trade press, which is usually reliable, reports that the chemical industry is confident no action will be taken during the present session. As for the prospect of action by an informed public, there is small hope. Our communications industry is largely supported by the advertising of the food and chemical industries. It is most unlikely to bite the hands that feed it.

Yet the danger is great, and it would be criminal to ignore it. An effort, at least, must be made.

Christian Word and Work

A consideration of an urgently needed book on the role of Catholicism in the modern world

by E. HAROLD SMITH

MONSIGNOR William J. Kerby, one of the most erudite and apostolic priests the Church in the United States has produced, once observed that among English-speaking Catholics the books urgently needed were rarely written, while there was an abundance of writing of which we had little need. Less true today than it was twenty-five years ago, this criticism is still sufficiently valid to keep us from becoming complacent.

Christian Thought and Action, by Dom Aelred Graham (Harcourt. $5.) would have been a notable contribution at any time. But Dom Aelred's book, which is concerned with "the role of Catholicism in our time," is of particular urgency today. Consider, for example, the author's approach to and evaluation of present-day American Protestantism:

"Nothing in the religious situation to-day, however, offers Catholics any grounds for complacency. Despite the inherent limitations of Protestantism, its doctrines are being presented with a sincerity and effectiveness that command widespread attention. No cause can be disregarded that is served by minds of such distinction as—to quote only names already referred to—Reinhold Niebuhr and Paul Tillich. Catholicism in America has yet to discover exponents of comparable talent, a notable exception being Father Courtney Murray, who has no rival in intellectual acumen on any subject he chooses to discuss. Our failure seems to be not so much in lack of native intelligence, as of the requisite background of learning, breadth of interest and sense of priorities. What we insist on placing in the foreground is not always of the first importance. At levels below that of the Church's official magisterium, Catholicism's richest treasures seem often to be concealed rather than displayed to view."

To match this forthright and objective appraisal from a Catholic writer, one would have to go back more than a half century to the period when Canon William Barry and Wilfred Ward were writing in England, Bishop John Lancaster Spalding and Dr. Thomas Bouquillon in this country. There are historical factors that explain, at least in part, the absence of this spirit in the writing of the intervening years, but it is gratifying to note the change in the climate within which Catholic scholars and writers work today. The Prior of Portsmouth has recognized this, and has pointed out many of the demanding but rewarding consequences.

When Dom Aelred discusses the spiritual life in its individual aspects, the teaching of St. Thomas Aquinas looms large, as would be expected in the work of one who was for thirteen years professor of dogma. But interspersed in these discussions are stimulating comments and observations particularly pertinent to the modern mind. The author early states that "to the believing Christian the hereafter is not without importance; though it is arguable that the point has absorbed religious thinking to an unjustifiable extent." This is in harmony with Cardinal Newman's insistence, running like a thread through all his teaching, that a Christian is not required to withdraw from the things of time but so to use them as not to lose those of eternity. Again Dom Aelred writes: "We live in

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an age when men have become willing to admit that they do not know all the answers. If this agnosticism is not always reverent it is by no means unhealthy. Eagerness for the reassuring certitude is at the other extreme from a genuine passion for the truth. Even the acceptance of the blueprint of Catholicism does not provide us with a prefabricated building. The plan itself is less clearly defined, more open to varying interpretations, than is often supposed. We do well to face life's problems not as if they had any ready-made solution but as a personal voyage of discovery." Religious instruction based on this solid Catholic foundation will do more to build up the faith of Catholics in the Church and a love for her discipline, particularly among the thousands of alert young men and women in colleges and universities in our own institutions and those under secular auspices, than libraries of those books and pamphlets written to show that "we are right and we can prove it."

"We deceive ourselves," he further says, "if we suppose Catholicism provides a simple philosophy of life. . . . There is point in the observation that Catholicism comprises not one but several religions. While the faithful submit themselves to the whole, what they actually receive to the extent of its making a practical difference to their lives is largely determined by the individual's background and upbringing." A firm grasp of the meaning of this truth should serve to make American Catholics more charitable (and therefore more Catholic) in understanding their fellow Catholics from other cultures.

That deep distrust can readily follow from a lack of understanding is evident from a single, but typical, incident. In attempting to isolate the "basic essence" of Catholicism many Catholics selected the Mass, Holy Communion, Confession, the sacramental life of the Church. All in turn were made the fundamental basis. When a priest present submitted that to love God above all things and our neighbor as ourselves was the ultimate basis, one of the disputants declared this to be Protestantism. Dom Aelred adds that it would be unfair to draw too many conclusions from this authentic incident. It is possible, on the other hand, to underestimate its significance, for this kind of confirmed religious attitude may be quite widespread. Within the year I have heard a well-informed man put forth, as evidence for the healthy condition of Irish Catholicism, the great numbers of persons who daily frequent a particular church in Dublin. The Church in Ireland may be in a healthy condition. Certainly the steady stream of clients of particular devotions would not be proof of it. Even attendance at Mass on Sundays and holy days cannot be made the test of a man's religion. A man will go to Mass at least on Sunday because he is a faithful Catholic. He is not a faithful Catholic merely because he goes to Mass. *Christian Thought and Action* contains a brief but helpful summary of St. Thomas' teaching on religion in this limited "devotional sense." In this sense, religion, being a moral virtue, can suffer from excess as well as deficiency. One cannot love God too much but one can be too "devout" or "pious." It is a fact that the Catholics of the United States are, to a commanding degree, a Mass-going and a sacrament-receiving people. Hence, this teaching of St. Thomas may be more necessary for us than we are accustomed to realize.

DOM AELRED has been particularly felicitous in his choice of pertinent quotations and in directing readers to significant works.

In writing of the *Mystical Element of Religion* by Baron Frederick von Hugel, he says "Baron Frederick von Hugel, unreliable in some respects, will always retain his title to be listened to on these matters." Indeed he will. It is regrettable that a generation of Catholics has grown to maturity with little if any opportunity to become familiar with his work. The Baron died in 1925 and little of his work has been reprinted. It may be objected that if he is not reliable in all respects it would be preferable to stay with religious thinkers and writers who are entirely safe. The adequate answer to this objection is that safe writers we have had in abundance—some of them recklessly safe—but no one of them comparable to Frederick von Hugel as far as religious influence is concerned. Two years after his death a writer in the London *Times Literary Supplement* expressed this judgment: "Were we asked to name the Roman Catholic thinkers who have in modern times left an enduring mark on the religious mind of England we should mention Newman and we should mention Frederick von Hugel but no third without doubts and reservations." Catholic judgment as expressed in the London *Tablet* was in complete agreement with this writer. A magnificent life of this outstanding Catholic, layman and theologian was written by Michael de la Bedoyere in 1951. This would seem to be the only sustained effort made by a Catholic to acquaint the religious world today with knowledge of him. As Dom Aelred noted, Catholicism's richest treasures are often concealed rather than displayed to view.

Dom Aelred presents also an excellent treatment of

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Communism from the viewpoint of Catholic teaching. There is no brief statement in English comparable to it. "The Church's quarrel with Marxism—and this cannot be too often stressed—has nothing to do with the antagonism of capitalism to Communism; neither is it a variant of the cold war with Russia; it is a conflict between a way of life based upon the existence and providence of God and the spiritual nature of man and a way of life based on the denial of these truths. Capitalism's dispute with Communism concerns the distribution of property and material wealth; the Anglo-American disagreement with Russia no doubt overlaps with this, while embodying also both the rightful protest of free men against enslavement of smaller peoples and possibly of more dubious factors of political power and prestige; but Christianity's opposition to Marxism essentially turns upon the intangible things of the spirit: the value of each individual soul, man's personal freedom (for which a measure of private property is a safeguard) and his relation to God.

"How much more weighty is the case against Marxian Communism, as stated by one who has taken the trouble to study the writings of Marx and Engels and tried to enter sympathetically into the Communist viewpoint, than those vehement denunciations wherein the language of the pulpit is hardly distinguishable from that of the political platform and whence, when all is said, there emerges so very much more heat than light!

"The Church is irreconciliably opposed to Marxian Communism, not because the latter is politically 'left,' but because it is metaphysically and morally *'below'* the level of these legitimately contending [i.e. "left" and "right"] points of view."

While Waldemar Gurian lived and wrote we were supplied by an informed mind and trenchant pen with treatment of Communism of this type. Don Luigi Sturzo, too, until recently, was writing on this adult level. He pointed out clearly and more than once that from the economic and political viewpoint there is no significant difference between Communism and capitalism (philosophically there is a difference). Whether capital is in the hands of a few capitalists or in the hands of a bureaucracy of the Communist state, a totalitarian world and the new slavery of industrialized labor are the result. But not until we received this book have we found anyone else writing or speaking in this manner.

IN THE PREFACE to *Christian Thought and Action* the author says, "Catholics who are prepared to think about their religion, however, are relatively few. Until lately they have received little encouragement to do so. It is possibly a sign of the Church's having graduated from its immigrant status that efforts at self-criticism now occasionally appear among us. . . ." There is no question that this book was written for those who wish to think about their religion. Bishop John L. Spalding reminded his readers many years ago that we have to learn to think before we can all think alike.

Nowhere in this book are moral intuitions made to do service for hard intellectual labor when this was required, or pious and edifying observations substituted for factual knowledge. The author is well aware, however, that where basic religion is concerned too much can be and not infrequently is demanded of even the most cogent intellectual reasons.

Victor White, O.P., recently noted that "if religion is found to be withering in Western man and society, is not this largely due to the fact that it has often become over-intellectualized, top-heavy, uprooted from its lowly origins in elemental instinctive human needs? If Freud's challenge brings us back to conscious awareness of that it may in spite of itself render religion a signal service."

Dom Aelred implicitly recognizes the danger to which Victor White alludes when he says: "Fortunately, however, religion's most salutary truths transcend history. They have for the mind that is sympathetically disposed a self-evidencing quality which induces reflection rather than argument."

This work on the role of Catholicism in our time should have wide appeal both to the author's fellow Catholics and interested persons of other religious affiliations or no affiliation at all. One would like to think every student of theology in our seminaries and religious houses will be able to read it.

ON WAKING IN ROME

The must of wine and the bells of prayer
Fill the morning light
While below my window
A hag in black pushes a carriage

Of greens to market.
A waif steals an artichoke and whoops
Through the street
Soon joined by others whose feet

On the stones trample the night's
Debris.
Shutters bang
Waters run and

Monuments to gods and God raise their
Shadows slowly in the alleys.
Far away a streetcar rounds a curve.
Within good nuns are heard about their pledge.

JOHN A. LYNCH.

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THE STAGE

THIEVES' CARNIVAL

THE SINGULARITY of Edwin Justus Mayer's "Children of Darkness," to which Mr. Jose Quintero and the Circle in the Square have lately turned their attention, lies in the note of wanton polish it introduces into American writing for the stage. The tone is welcome, and uncommon, for we are surfeited with the egotism of "poetic" speech, and raw with the brutal floggings of "realism." "Children of Darkness" pricks the ear with its wiry elegance, startling us out of the deliquescent indolence of the first, and returning to sensibility what had been numbed by the latter. Nor is Mayer's distinction a thing only of verbal sheen, texture, expertise: if it shows still, after three decades, some sturdy freshness, when its contemporaries seem only obvious and insistent, that would be because "Children of Darkness" implies, if not a sense of life, at least a style of living—conscious labor after some richer finality and mode of glamorous being.

It is not, of course, a great play, nor even one of importance or deep resonance: to claim that would be more than excessive; it would deny the subtle justice and relief of Mr. Quintero's brilliant production. A special virtue of "Children of Darkness" is to demand for itself only a limited ambition. Mayer has arranged a kind of dramatic genre piece about themes and personages of late Restoration low-life—indeed, his figure of Jonathan Wild is suggested by Fielding's mordant history—and other motifs, of brutality and sexual license, of insufferable aristocratic arrogance and material lust, are all vivid to us from Hogarth's scrofulous detail. The audacity of "Children of Darkness" is to run against this torrent of seamy bile and self-obsession a stream of clearest energetic idealism, embodied here (characteristically) by a poet. The tangle is thus a piece of raw theater, with no intervening half-lights or elusive qualities; it is broken only by a reckless gesture of abnegation, spendthrift and romantic, and quite the most affectively endearing piece of sentimentality to be seen in our theater of the moment.

What we have, then, in "Children of Darkness" is a dark substance deployed with wholly an honorable sense of its insinuating cynicism and raffish appeal: a melodrama, in short, of the feelings, and a dry farce of bad intentions. Horror, both physical and moral, is seen too coolly here, with too constant an irony, to invite the warmth of a tragic or comic response. Mayer commands none of the hard complacency and zest of Wycherly or John Gay, nor does he, like the coruscating Brecht, use these images of corruption to punish society, call it to moral account. "Children of Darkness" rests in the urbane poise of a malicious hedonism, taking pleasure in its conscious elegance and epigrammatic shrewdness, all articulated with a lapidary choiceness. It reveals a commitment of language and spirit which has rarely invited the American dramatist.

The peculiar excellence of Mr. Jose Quintero's achievement here is to be marked, of course—though not only—in the full statement he allows to Mayer's tone, as well as the release he permits to his players. No one falters (though the poet negotiates his romantic rhetoric with some difficulty) but three are terrifying: Mr. Arthur Malet with his desiccated guile, and Miss Colleen Dewhurst and Mr. George Scott in their superb effrontery. These two, indeed, with their hard glaze, insolent imposition and certitude, suggest something of the murky gleam of evil power which is the natural light of "Children of Darkness." And Mr. David Hays has devised for the play a cruel, slate-gray ambience which sucks and eddies about the scene with a tangible poetry.

Beyond this, Mr. Quintero's achievement has been to keep "Children of Darkness" fastidiously in scale, assigning to its Restoration substance and chosen artifice, its malign profile and reckless tenderness their just pressure and disposition with the whole. Such tone and taste are rare at any moment in the theater, for they imply not merely ideas—any fool may come up with ideas, and our theater, no less than our life, is contaminated with their vicious pretense—but a hierarchy and subordination of ideas. In the theatrical sense, Mr. Quintero has refused to be seduced by easily available theories of stylization; in the imaginative sense, he has rejected for the play any authority which its own ambiguous temperament and patterns of feeling cannot command. This austerity does him honor as an artist, and permits him also to make of "Children of Darkness" a theater occasion of objective fascination and baroque allure. *(At the Circle in the Square.)*

RICHARD HAYES.

THE SCREEN

DOWN TO THE SEA

SAILORS as well as admirers of Melville and Conrad should really like "Windjammer," which covers a 17,000-mile voyage of the S.S. *Christian Radich,* one of the last of the world's great square-rigged sailships, now being used as a Norwegian Merchant Marine training ship. The first movie to be made in the new Cinemiracle process, "Windjammer" starts with the selection of the forty-two teenagers who serve as cadets and then shows them learning how to handle the complicated rigging and themselves when aloft. This prologue is done on an ordinary screen while the windjammer is still in the quiet waters of the

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Oslo Fjords. Then as the *Radich* swings out to open sea, the screen opens up and Cinemiracle bursts forth in full bloom. On the enormous curved screen at New York's Roxy Theater (a screen one hundred feet wide and forty feet high) the waves splash, the sails blow and you can almost taste the salt. You can certainly hear the wind—the loud speakers practically surround you in the theater, and they add considerably to the realism and feel of being in the picture. Visually, the Cinemiracle process is excellent, with a picture that is amazing for its clarity and depth of focus. Even though this latest scientific advancement in wide-screen movies uses three cameras (in a single photographic unit) and three projectors (interlocked in a single projection booth), the image gives the effect of one elongated picture. Somehow, through the use of mirrors and vignetting, the joining lines are practically eliminated and the entire panorama is in focus.

Audience participation in "Windjammer" is at its greatest when the cameras are racing through space—when they're put on sleds in Madeira and go for a mad careening ride down a mountain's cobblestone roads, or when they become the periscope of a submerging submarine going full speed ahead into the ocean depths. But "Windjammer," which was photographed in Eastman Color, is most beautiful when it is displaying a fiery sunset at sea or a burst of fireworks at a Madeira country fair or the magnificent Norwegian scenery. It is most exciting to listen to when members of the *Radich* crew visit the world-famous cellist Pablo Casals and he plays for them—and for us. And it is most stimulating to look at when the *Radich* docks in New York and famed photographer Weegee takes over the cameras, turning the cadets' tour of the city into a kaleidoscopic montage in which surrealism comes wildly to life as the bewildered boys are swept along in a whirl of buildings, streets, people, lights, noise and music. Here Producer Louis de Rochemont was obviously experimenting, and the results are most successful.

In fact, most of "Windjammer" is really an experiment. The film certainly shows off the Cinemiracle process to good advantage, but, as with Cinerama, audiences may well wonder when these elaborate wide-screen systems are going to give us more than travelogues. Producer Michael Todd went farther in "Around the World in Eighty Days" and came up with a starry cast in a good story that combined adventure and humor. "Windjammer" has adventure of a sort, plenty of spectacular scenes, and a certain charm, but it doesn't have much of a plot. It is essentially another travelogue, and its directors, Louis de Rochemont III and Bill Colleran, were necessarily limited by its documentary aspects. They lead us up to a hurricane, but they cannot show it to us; they tell us about the sinking of the *Pamir*, which the *Radich* passed in an earlier scene, but they cannot show us the disaster. Since movies are mainly a visual medium, we want to see and not just hear about the events a film is covering. Unfortunately, too often "Windjammer" works up our expectations and then drops us.

Even so, sailors will no doubt find "Windjammer" exciting from beginning to end, although landlubbers may want more than waves and ships and tours through Trinidad, Curacao and other places. All viewers, however, are likely to be impressed with Cinemiracle; it will never supplant the kind of movie technique that looks into the hearts and minds of men, but it does have unlimited possibilities for spectacles.

PHILIP T. HARTUNG.

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COMMUNICATIONS

"IN THE UNIVERSITY TRADITION"

Princeton, N. J.

TO THE EDITORS: I read with interest Philip Scharper's review of President Griswold's book, *In the University Tradition* [Mar. 14], and chuckled over Mr. Scharper's plea for more of the "galling insouciance" which "Robert Hutchins, Mortimer Adler, Stringfellow Barr and Co." exhibited in the thirties, when "they yelled out their convictions in loud raspy voices which shattered the silence of Academe . . ." (Judging by the present state of Academe, the silence was about all their voices shattered.) But I wonder whether Mr. Scharper would not settle for a new set of voices which would deal with our colleges and universities, like the one used by the Council for Basic Education, 208 Union Trust Building, Washington 5, D. C. Their monthly bulletin may not rasp, but I find it quietly devastating on what we are doing to our young, and full of grateful understanding when a harassed school principal or teacher breaks ranks on behalf of good learning.

STRINGFELLOW BARR.

NUCLEAR WAR

Chicago, Ill.

TO THE EDITORS: I write to protest Mr. Breig's vulgar attack on Professor Gordon Zahn in his letter [Mar. 7]. There is an ugliness in Mr. Breig's letter which is neither pertinent nor appropriate to thoughtful disagreement and discussion.

Mr. Breig has suggested that there is no reasonable analogy between the Christian conscience facing the problem of nuclear war and the Christian conscience confronted with Nazi totalitarianism. There is, however, a decided correspondence. In her important book *Ethical and Religious Factors in German Resistance to Hitler,* Mother Mary Alice Gallin, O.S.U., has pointed out that Christians in Germany could not come to grips with the problem of resisting the Nazi State because the older ethical treatises on the State, counseling prudent obedience, were inadequate to the new reality of totalitarianism. There is a similar problem for the Christian considering total war and its annihilating prospects. Here the older ethical definitions of the means permitted in a just war are not wholly conclusive.

Mr. Breig has described as "simplicist" and as "simpleton" the statements of those who perceive and feel this difficulty. Is Mr. Breig able to produce documented evidence that there are no differences on the part of Catholic theologians in discussing this question? Can he, on the basis of explicit documentation, prove that his views are unequivocally those of the Holy Father and the Church Universal?

EDWARD T. GARGAN.

Chicago, Ill.

TO THE EDITORS: Despite my inability (as a pacifist tub-thumper) to match the calmly reasoned and totally unbiased level of discussion set by Mr. Breig in his dispassionate discussion of my earlier letter [Mar. 7], I feel I must take issue with him on two very crucial points.

First, I still insist that the German Catholic (and certainly the German hierarchy!) faced essentially the same problem in Hitler's war that John Cogley raised with respect to nuclear war. Then, it is true, the issue did not revolve about the question of legitimate means as a pre-requisite condition for the "just war" but, rather, about the extent to which the pre-requisite conditions that war be a "last resort" and not a case of unwarranted aggression apply. Then as now, the issue was presented in the context of a national emergency demanding "defense of Folk and Fatherland," just as the nuclear war discussion is being conducted in the context of hypothetical "defense of the West" against the threat of Communism. One could carry the parallel even further; at least following Hitler's attack upon Soviet Russia, Catholic leaders of opinion were only too happy to see Hitler's war as a last-ditch defense of Western culture against the diabolical evil of Eastern Communism.

My whole point was that, faced with this choice between national interest (or if you will, "patriotic duty") and the Christian obligation to refuse to participate in an unjust war, German Catholics—at least those who bothered even to think about it!—chose the defense of Folk and Fatherland. I have talked with men who told me they believed, or "knew," the war was unjust, but they fought despite this because the alternative of "not doing one's duty" was unthinkable. Even after Pius XII sent his messages of commiseration to Holland and Belgium because these nations had been forced into the war "against their will and their rights," German bishops continued to call for dedicated service on the part of the faithful wherever they might be assigned. The issue in Germany then, as in the United States today, was: *exactly how relevant is the "just war" discussion when the Christian is faced with the actuality of war.* One theologian gave the answer in a widely distributed (in Catholic churches) and widely quoted (in Catholic periodicals) pamphlet: "It makes no sense at this time to contemplate the question of the just war and to bring 'if' and 'but' to everything. . . . Now there is only one rule governing individual action: to do one's best placing full faith in the cause of his people." Given the situation of actual war, I am afraid this would be the position

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taken by the majority of American theologians. And, unless I mistake the tone of Mr. Breig's letter, he would be among the first to shout, "Amen!"

Now about the Pope and the 1957 Christmas message. It is indeed an understatement to say that Pius XII "is both Christian and intelligent" (Mr. Breig makes it, not I—and it is about the only *under*statement he makes in his whole letter.) And I will certainly admit that the Message is not a pacifist declaration, though a rejection "in so many words" of the possibility that Christians faced with the alternative of an unjust war would be forced to resign themselves to a new era of persecution and even "the catacombs" was nowhere in evidence. The Pope merely re-affirmed the traditional morality of war and stated that it was applicable to war in modern times. He clearly stated the position that modern war *but not necessarily the nuclear war we are discussing* could meet the conditions for the just war. At this level of a prudential application of moral principle to social actuality, one could take issue with even this position, but it would not be necessary to do so. Even granting the theoretical possibility, remote as it may be, of a just modern war, one could still argue for the "pacifist" position that 99 out of 100, or 9,999 out of 10,000, real modern wars would most certainly be unjust. And as to nuclear war, one could still maintain that this would be true in 100 cases out of 100. The response of the Holy Father to the question of whether a doctor could put his talents to the service of ABC warfare (1953 allocution, *Arrivés au terme)* still hold true and is obviously of wider application: " 'Injustice' he can never support, even in the service of his own country, and when that type of war constitutes an injustice, the doctor may not take part in it." The "when" is obviously left open for discussion—and that is precisely what Mr. Cogley and I, and Mr. Breig, are engaged in today.

The issue must ultimately be settled in terms of the extent to which "the innocent" become certain victims of this type of war. Mr. Breig's closing remarks on this impress me not at all. I have visited a mass grave containing the remains of 3000 German men, women and children who were destroyed in 20 minutes of saturation bombing—with "conventional" bombs, be it noted. I reject the idea that all of them or most of them or possibly *any* of them were anything but "innocent." The few seconds of nuclear bombing at Hiroshima and Nagasaki claimed a far greater toll of innocents. Of this I am certain, no matter how narrowly Mr. Breig would choose to define that term—assuming, of course, that he does not intend to dispense with it altogether.

GORDON C. ZAHN.

BOOKS

Simple and Moving Story Clearly and Directly Told

THE SERGEANT. By Dennis Murphy. Viking. $3.50.

By WILLIAM JAMES SMITH

MR. DENNIS Murphy's first novel, *The Sergeant,* has already received a number of rave reviews (Masterly! Electrifying! Nearly faultless! Classic!) and toed its way into a precarious spot on the best seller list. This latter is especially gratifying—and no doubt for Mr. Murphy, too—because it is not too often that a "serious" first novel offers that sort of encouragement to a developing talent. The rave reviews are fine, too, but they are a little puzzling. Even making allowances for the copywriter's eye for the superlative (the above exclamations being from an actual advertisement) the praise seems excessive.

To drop an arch pretense, the rave reviews don't really puzzle me in the least, though they are excessive. They were elicited by Mr. Murphy's unpretentious honesty, by his ability to tell a simple and moving story directly and clearly, and by—most superlative of talents, indeed!—his ability to write an English sentence. This latter is an almost vanished art. English is a language noted for its capacity to take punishment, but lately it has been sorely tried. Academic permissiveness and literary irresponsibility have reached the point of vandalism. Perhaps Mr. Murphy may hold back the tide a bit, even if he is not able to turn it. For his efforts, in any event, any reader may be grateful.

The excellence of Mr. Murphy's style is hard to define. "Morning was seeping into the black, soft spots of gray that fattened and joined into light. The French countryside had started to shape itself, the farmhouses square against the beginning light. As they drove, the dawn spread and the land took color—a cold brown in the westerly hills and black green in the thick vineyards off the sides of the road. The sky bloated white to show there would be no sun that day." Nothing remarkable, really, except that it is competent and restrained. It sounds simply and delightfully as though Mr. Murphy had considered for a moment what it was he wanted to say instead of knocking out three pages of incoherent prose.

Unfortunately, style alone won't carry any book, and the rest of Mr. Murphy's novel is pretty thin. The novel tells the story of Private Swanson, a young American soldier stationed in peacetime France, and his first sergeant, Sergeant Callan, a sinister type who exerts a hypnotically baleful influence over the younger man—in the language of book-jacketry "a sensitive theme, delicately handled." The third char-

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acter, who is only sketchily delineated at that, is a wholesome and attractive French girl, Solange. Solange—well, Solange is a wholesome and attractive French girl. There's nothing much more you can say about her, even in the simple terms of the story. And the Sergeant and the Private, while they are much more vivid, leave you with the same slightly blank sensation. You have the feeling that you're watching them on television with the sound turned off. Something ominous, and perhaps meaningful, is going on but you can't do more than guess what it is. What does at last come through is the Sergeant as a pathetic bore and the Private as a youth so callow it is difficult to feel more than exasperated with him. The dramatic burst of violence at the end, standard equipment with the delicate theme, sensitively handled, is a convenient device for terminating the novel but little more.

Mr. Murphy is undoubtedly working away happily at this very moment on his second novel. It will be "well written" in the same sense that this one is. But it is possible to be penny-wise and pound-foolish in a literary as well as a financial sense. A thousand good sentences don't necessarily add up to one good book. It helps, though.

The Two Myths

THE FRENCH NATION: FROM NAPOLEON TO PÉTAIN. By D. W. Brogan. Harper. $4.50.

By THOMAS MOLNAR

IF IT IS true the modern world was born in England, the birth pangs could be best observed in France. The French nation has been divided on most issues since 1789, on ideology and religion, on economic interests and national destiny. The result of this permanent division has been a state of near-equilibrium, described by francophiles as stability, by francophobes as inertia. The historian who studies the balance of forces on the French scene has a unique opportunity to understand the psychology of progress and conservatism, to detect the identical philosophies and interests under the changing labels, to penetrate the nature of tensions in the contemporary world.

In fact, if people call the French a philosophical nation, it is because intellectual images come to their memory which display the duality of the French mind, the two poles chained together by their very contrast: Descartes and Pascal, Voltaire and Rousseau, Gide and Claudel, perhaps even Sartre and Camus. I suggest that 1789 merely externalized and expressed politically this latest conflict of the French mentality and temperament, a conflict neutralized until then by the cohesive forces of the Old Regime: Monarchy and Church. Hence the cry ever since, in certain circles, for the restoration of the King's order, drowned by that other cry to "finish what the Revolution had begun."

The Napoleonic interlude had halted the work of the Revolution by consolidating it. Thus Mr. Brogan displays a good historical sense when he commences his chronicle of the French nation with 1814. Indeed, a new element appears with the Restoration, a force that had been held in check by years of foreign wars and glorious adventures, the *mythe de la gauche*. The bouillabaisse of radical ideology, with such ingredients as the philosophy of the Encyclopédie and of Monsieur Homais, the legend of the Communards, the humanist tribune, Jaurès, the academician Herriot, has given the permanent conflict a new flavor. This ideology underlay the great battles of the nineteenth and twentieth centuries, and challenged the imagination of the opponents (Drumont, Maurras, Daudet, etc.) who answered with a similarly literate but just as nebulous rightist myth of the *pays réel*.

Mr. Brogan does not spell out the contents of these two myths, and this is, perhaps, the only flaw (a minor one) of his wonderfully concise book. But he amply illustrates them by insightful and authoritative descriptions of social and institutional conflicts which grew out of the clash between the myths and reality. The recurrence of these clashes is so impressive that one might even speak of a pattern of conflicts: whether represented by the old, legitimist aristocracy, by the bourgeois guarding their *situations acquises*, by the civil service weaving the threads of centralized power, one half of France has been conservative, protectionist, con-

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temptuous of progress. It was as slow to come to terms with the nineteenth century and its industrial revolution as it is with the twentieth and the new power relationships in international politics. The other half, the "other France," so to speak, jumps over the shadow cast by the first; it embraces utopias, and dreams of *"les lendemains qui chantent."* It is the France of the intellectuals, workers, and leftist politicians, even of progressive Catholics. Since both sides consider their own imaginary France as the real one, and the opponents as alien and sold out, only the barricades have been able to do justice between them. This is what the French call *crise du pouvoir*, and the observer may well wonder if the impossibility to govern is the cause or the consequence of the balance of forces.

Mr. Brogan sees in the period between the two world wars the tensions erected into a system. The Third Republic had successfully avoided the traps set by Left and Right: the Boulangist threat, the Panama scandal, the Dreyfus case, the separation of Church and State, the first world war itself (in which the Army saw a unique chance of reasserting its power); it succumbed when the ideologies triumphed in the twenties and thirties. The skillful compromisers of the Republic's early decades had no worthy disciples; the workers and intellectuals, magnetized by Marx and Stalin, the upper classes and the officers following Maurras and Mussolini, pulled the stabilizing but weak center literally apart. At the high point of the conflict, during the tragic months of the "phoney war," the workers, instead of fighting Hitler, prepared for the great reckoning at home; after June 17, Pétain, oblivious of the humiliation, had only one thought: to punish the "politicians" who betrayed the "real France." "The Third Republic," concludes Mr. Brogan, "failed to find institutions that united the French people and gave them a political way of life worthy of their genius, their courage, and their legitimate hopes." Nothing was left for it but to commit suicide.

The most appropriate compliment one can pay Mr. Brogan is that he writes about France as a Frenchman would. Not an "intellectual history" of France, yet there is here more knowledge of, and admiration for, the creative side of Frenchmen than in many works on their art and literature. It is a rare phenomenon today to produce a work on France that should be the fruit of unbiased judgment and love for the French nation.

Story of Enmity

THE LEOPARD. By Victor Stafford Reid. Viking. $3.

By THOMAS F. CURLEY

RICH IN humus and equally rich in hate, Kenya is a land that "none of the white men and few of the black understand. . . . Nor do any of the noble beasts, the lion or the rhino or the bull buffalo. Only the leopard understands it, for he avoids the strong and eats the wounded and the weak."

This book is better described as a tale than as a novel if one exempts from "tale" the suggestion of a more or less loose organization. Nebu, the black man, the Kikuyu and his half-breed son, the toto, are not characters in the novelistic sense; they are alive, to be sure, but their life is more symbolic than individualistic. I should add that one is not aware of this until after finishing the book. While reading, one is so caught up in the story that one is never distracted by thought.

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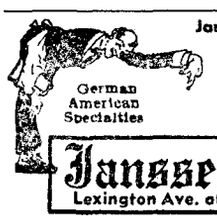
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This is a story of enmity under the figure of the Chase. Nebu hunts the white man to "make him beautiful" (kill him) and to possess his rifle. After Nebu has killed the man, he and a half-breed crippled boy, Nebu's son by the white man's wife, are hunted by the leopard who patiently waits for the wound in Nebu's side to fester. But not patiently enough. Like man's pride, the leopard's pride, his patience, is destroyed by gifts.

Mr. Reid has two virtues which may obscure a third; He tells his story swiftly and succinctly; he commands an imagery that is both rich and terse; and yet he is also capable of a delicate irony. This irony may be missed in the excitement of the tale and the enjoyment of the imagery.

The dust jacket mentions the spirit of primitive animism that informs *The Leopard*. The animism, however, is in crisis; it is at bay just as Nebu, at the book's end, is at bay. He is a Kikuyu, one of the Sly Children of the forests, who had been lured from the woods by the white man's gifts. The Kikuyu's pride was in the strength of their bodies and in the fertility of their women who *"bore children more numerous than the nuggets mined by the Great One in the evening sky."*

What is the white men's pride? the dying Nebu asks. Their strength is losing, he answers. *"The strength to lose an age and gain a generation. . . .*

"To lose customs, women, land, life to the wring of change."

It follows that the Kikuyu must leave the Wood and the Days of the Bow and suffer the Days of Ache, which are the Days of the Gun, if they are to defeat the white men. Nebu said to himself, "It is a braver deed, to accept change, than to enter the country of an enemy." Only a few minutes later, however, having been saved from the leopard by a white soldier, Nebu aims his spear: *"Great One,* the African sang in his head, *give us long knives."*

After finishing some books, and some very good ones, you ponder what the author has said; after reading Mr. Reid's book you ponder not only what he has said but what he has been content to suggest.

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